1: Hocart Y-5 (ca. 1920) 1929

OQ6 Lau OQ6
Lakemba

WARFARE

FORTS

Few Lauans have seen heathen warfare. Lau did little fighting. 721

War is called *i valu*, which also means battle, army, battalion. It is also called the Evil (Tha), and the expression "the land is bad" means it is at war. Civil war is *veisei* (to migrate apart).

The villages of old were very small, surrounded by a moat. The plan could best be seen at the old village of Waitambu, which was known as Korotikindua (One-sided-village). It stood on a rocky eminence, Vatulinglingi, by the sea. It was rather difficult of access, especially on the sea side, at which there was no moat; on the land side the moat was broad and semicircular, from the middle outwards branched off another ditch, which may possibly have communicated with an outer moat. 712

Defences seem to have been repaired only when an attack was expected, when a stockade (*viri mba*) was made, and the water bailed out. Besieging parties set up a rough fence of reeds called a white fence because reeds are white. For "besieging" Lauans use *kamba* (to climb).

ORACLES

If questioned about the ancient gods, a man will almost invariably describe how they were consulted before a war was undertaken. The following account has been received: 726 757 776

Upon going to war, the ancient Lauans prepared large quantities of fermented food (*mandrai*)—the whole of Lakemba made a feast for the god Tui Lakemba, and each clan made a feast for its respective spirits. The people offered up a bunch of coconuts in the usual style (p. 70). The priest took them and rubbed them up and down and said:

"What are these coconuts?" They said:

"The coconuts of the war against Thithia. They are impudent. Let us have an answer whether they can be overcome or not."

The priest would say, "All right, I will go on ahead; three of the enemy will die in battle," and as he threw down the bunch, three nuts would fall off, or one or two as the case might be. Sometimes he said, "You will not kill (*ravu*); some of you will die."

It was so with all the spirits. In Waitambu they would offer kava to the Wind Women (Matangi, p. 192); they lay down the kava root and clapped, and touching it said, "We have come, sirs, we who are in distress, because, sirs, of the army which is about to come. Be gracious and help us in the war. That is all we have come to you for." Then they clapped again, inclined the head and listened for an answer. The women said, "Go that you may conquer," at which they all clapped. If the women were angry they would speak evil and rate them: "You will be smitten," at which the people also clapped; they might not be angry with the Matangi.

2: Thompson E-5 (1933-1934)1940 OQ6 Lau OQ6
Kambara

621 Fresh water is scarce in Tokalau. The village reservoir is out of repair.
133 Rain water is collected in small tanks or barrels from the tin roofs of several
houses, and from a fresh water hole (named Nai Mariko), located in the
[312] nearby bush. Two concavities in the village mark the dry sites of brackish
water holes.

621 Old informants say that at least some of the ancestors of Tokalau inhabi-
133 tants lived in Nakorovusa (p. 217), a fortress on the cliffs above Tokalau,
712 before moving in Christian times, when Manoa was chief of Kambara, to
Nakoro, the old village of Tokalau. Tokalau people also occupied Ndelaioloi
(p. 218), the fortress at the summit of the hill above the village. Naisevou
(p. 216; fig. 21), a fortified village just below Nakorovusa, was built by the
nobles of Tokalau; and Korokoroilulu, on the slopes of Ndelaioloi, was a
hamlet of the Katoka clan of the land people, the aboriginal inhabitants of
Kambara.

LOMATCHI

621 Lomatchi, the lowest ranking village on Kambara, lies half a mile south
133 of Tokalau on the west coast of Kambara at the foot of Ndelaioloi. Its title
is Numbaravi. Lomatchi, the smallest village on the island, has only 47 in-
habitants, occupying nine sleeping houses. Most of the houses are built
directly on the ground, since many houses built on stone-faced mounds were
destroyed by a hurricane a few years ago. The houses form two rows, one
on each side of the road, which runs parallel to the shore. A path to the
gardens on Ndelaioloi, where Lomatchi owns a relatively large amount of
good garden land, meets the road at the north end of the village. The village
fishing grounds, which extend along the adjacent shore from Vatu Loaloa to
Salia, are the best on Kambara.

[312] A concrete reservoir provides fresh water for the village, and brackish
water is obtained from a hole 250 meters northward.

Informants say that formerly the natives of Lomatchi occupied Nawi
and Old Lomatchi hamlets in the garden land above the present village site.
They used two fortresses on the cliffs above the present village, Nakoroyangai
to the south, and Nakaka (p. 218) to the north. In Christian times they moved
to Vuniviavia (also called Vuninggalaka), a village site between Lomatchi
and the cliffs. There is a dispute between the elders of west Kambara con-
[31 cerning the name of this site. During the epidemic of measles in Lau (1875)
they moved to Naisauvesi on the sandy flat north of the village where the
house sites may be seen, and thence to the present village site.

NGGALINGGALI

Nggalinggali (called Tanggu by the natives) is the ranking village on the
east side of the island. Its title is Na Koro, the name of the fortress site on
the cliff above the village.

2: Thompson E-5 (1933-1934)1940 OQ6 Lau OQ6
Kambara

the cliff above the village. Nggalinggali is situated toward the north end of Kambara within easy sailing distance of the valuable, uninhabited island of Wangava. With 154 inhabitants, it is the largest village on Kambara. Its 32 sleeping houses are near the beach in two rows, one on each side of the road, which runs parallel to the shore. Most of Nggalinggali's garden lands are on Wangava, but some are found on the slopes of Ndelaioloi, in the interior Kambara basin, and on the ridge above the village. A path leads from the northwest corner of the village, up the steep cliff into the interior basin, and across the island. It connects Nggalinggali with Ndelaioloi, and the villages of Tokalau and Lomatchi. These villages, as well as Undu, may also be reached by skirting the island in a canoe or on foot at low tide.

The reservoir is out of repair, but brackish water is obtained from two water holes, one at the north end and one at the south end of the village.

On the sandy flat north of the village, are house sites of the old village of Tanggu, occupied immediately before the present site. On the limestone cliffs above Nggalinggali are the ruins of Nakoro (p. 218), a walled fortress which was used by the Nggalinggali group. Adjoining Nakoro on the southwest is Matanaiundu, a small fort which supplemented Nakoro.

At Naimarai near Naikeleangga on the north point of the island is a cemetery and village site, which, according to the natives, was formerly occupied by Tongan canoe builders. The ditch across which the hull of a double canoe was laid while under construction may still be seen. The natives say that near this spot was situated an assembly house (*vale ni mbose*), used as a meeting place for representatives from the two hostile sides of the island.

UNDU

Undu is the most isolated village on Kambara. Located on the east shore about two miles south of Nggalinggali, it is farthest from the island's anchorage at Tokalau and least touched by western influence. In Undu are concentrated the descendants of the land people (*kai vanua*) of Kambara, the aboriginal inhabitants of the island. The village has 120 inhabitants occupying 24 sleeping houses. Its title is Raviravimbalavu.

Undu is connected with Ndelaioloi, Tokalau, and Lomatchi by a rough, narrow path, which ascends the steep precipice above the village and leads through the bush across the island. The village garden lands are located on Ndelaioloi and on Marambo, a small uninhabited limestone island about seven miles east of the village.

The reservoir is in repair. On the northern outskirts of the village, fresh water drips from the cliff and is caught in wooden bowls. There is also a fresh water hole about 250 meters south of the village in the cliff. On the beach a mile south of Undu lies a salt water hole about 12 meters deep and 2 meters in diameter, used for fermenting food.

2: Thompson E-5 (1933-1934)1940 OQ6 Lau OQ6

Paths connect the villages with garden lands along the coast and in the valleys. The landing opposite the passage on the east coast may be reached from the villages at either high or low tide by walking along the beach, which partially surrounds the island.

Fresh water is obtained from the island creeks and from a large reservoir in Nasau.

There are two important fortresses on Mothe: Ndelaimakotu, crowning the summit, and Ndelaimothe on a hill southwest of Ndelaimakotu.

Little information could be obtained concerning movements of the Mothe groups. According to informants. the Kamali clan has moved as follows:

> At the time of Mirakilangi, seven generations ago, Kamali was living in Ndelaimothe with the Nasau, Nggali, and Vanganduku clans. Mirakilangi moved with the Kamali group to the hamlet, Tokanga, on the beach. At the time of Mbatchinimalungu, five generations ago, the Valelevu subclan lived at Wanggathiri and the Vunikavika subclan at Kauyawa, two hamlets on Kamali land in west Mothe. The two groups moved to the hamlet, Nggali. At the time of Siasi, three generations ago, they moved to the present site of Nasau. In the last generation Korotolu people have moved from Nggali to Vanganduku, thence to Leva, and thence to Korotolu, the present village site. Natives say that each move was made because of a hurricane or a tidal wave.

Fulanga

Fulanga is a horseshoe-shaped limestone island 5 miles long and about 3.5 miles wide, surrounded by a fringing reef. A ridge up to 79.2 meters high forms the backbone of the island. The island itself almost encircles a large, central lagoon, rich in fish and dotted with 300 to 400 mushroom-shaped islets.

Fulanga is a "famine" island producing insufficient food to cover the needs of the population. The soil is poor, and practically the only garden products are manioc and breadfruit. Fulanga raises a relatively large number of chickens. Her main resources are hardwoods, fish, shellfish, and pandanus of good quality.

Salia, the narrow, shallow passage to the central lagoon, is difficult even for small craft. The only anchorage is at Yawalevu on the south shore of the central lagoon. A path from Yawalevu runs southwestward over the island ridge through Muanaithake, one of the three villages on Fulanga. Muanaithake is located in an indentation on the south coast of the island. The same path connects Muanaithake with Muanaira village on the beach half a mile westward. At Muanaira the path turns northward to Vatuolo, a canoe landing at the southwest corner of the central lagoon. From Vatuolo it skirts the central lagoon through the bush to Naivindamu village on the northwest shore of the lagoon. Paths also connect Muanaithake with its meager garden lands, most of which lie east of the village on the southern horn of the island.

The large central lagoon provides Fulanga with the best fishing grounds

2: Thompson E-5 (1933-1934)1940 OQ6 Lau OQ6

in southern Lau. The islands in the main lagoon, used mostly for fishing, belong to Nasava and Vandravandra clans and to Muanaira and Naivindamu villages. The central lagoon is divided into three sections and each village owns the section adjacent to it. Each village holds exclusive fishing rights over its section which cannot be used by members of other villages without permission. Muanaithake's fishing grounds extend from Salia to Ndranukatava and from Nawautu to Matainiunga. Muanaira's fishing grounds include Yanuyanualou, Narakuraku to Nanggere to Salia. Naivindamu's include Lanaki to the reef, Yakaulau, Nggilanggilalevu and Nggilanggilalailai.

I estimated the population of Fulanga to be about 350. According to census reports, the population was 310 in 1921 (4) and 390 in 1936 (5).

MUANAITHAKE

Muanaithake is the largest and the ranking village on Fulanga. The census of 1936 (5) records that Muanaithake had 23 sleeping houses. The number in 1934 was not recorded. The sleeping houses are set in rows on either side of a wide path. The house mound of the chief of Fulanga faces the ceremonial ground in the center of the village. Thick, high house posts are still standing on this site, but the chief, who is old and feeble, lives in a smaller house behind it. Inhabitants say that the title of the village is Lomatchi, but the inhabitants of Muanaira also claim this title for their village.

When mosquitoes become troublesome in Muanaithake during the rainy season, most of the inhabitants move to Taluma, a windswept islet at the southeast end of the central lagoon, or to the islands of Mbaumbau and Nukuveilauvuraki. They sleep in temporary huts and leave the islets only to procure food and to attend ceremonies in the village.

Informants of Vunikoro, the ranking clan on Fulanga, say the clan formerly lived at the hamlet Naiunduundu near Muanaithake. The title of the clan is Naiunduundu. They used the fortress, Nauluvatu, on the hill above Muanaithake and were the first settlers at Muanaithake village.

MUANAIRA

Set in garden lands on the beach west of Muanaithake is Muanaira, a small village of 16 sleeping houses clustered about a central ceremonial ground.

The people of the village say that they lived at one time in Nauluvatu, the fortress on the cliffs above Muanaithake, and that from there they separated and formed the hamlets Narara, Nggilo, and Tawali, situated in the garden land between Muanaira and Muanaithake.

NAIVINDAMU

Naivindamu, a little village of 16 sleeping houses on the central lagoon, is one of the most isolated villages in Lau. The garden lands, behind and on

2: Thompson E-5 (1933-1934)1940 OQ6 Lau OQ6
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726 the warriors during this time. If any man broke the tabu he was obliged to
[834] confess, otherwise the raid would be unsuccessful.

The most important weapons were the club (*i malungu*), the spear
[411] (*moto*), the bow (*ndakai tchitchi*), and the sling (*i rambo*).

Fortified villages were built for defense on high points along the ridges
● 712 of limestone islands or at the summit of volcanic hills. On the limestone islands such villages were protected by a series of walls made of unworked stone which reinforced the natural fortifications and guarded all approaches to the fort. On volcanic islands they were protected by a series of ramparts of earth surmounted in times of war by fences of reeds. Some were surrounded by a moat. Ruins of defense walls, house platforms, and earth works may still be seen.

726 When nearing a village, the attacking party often sang a war chant. Occasionally the raiders set fire to the village. On returning from a raid, whether successful or not, the warriors took kava to the god house and pre-
727 sented it ceremonially to the priest. When victorious warriors returned to their own village with slain or captured enemies, they called out the titles of their weapons. All the men went to the chief's house and sang the song of victory (*thimbi*), ending with a yell. Meanwhile the war gong was beaten outside. If the leader or "strong man" of the enemy had been killed his head
[578] and penis were tied to a stick in front of the village or sent back to the defeated village as a gross insult.

727 Then followed the feast of life (*i mburua ni mbula*), at which the bodies
(*mbakola*) of enemies were eaten. If the leader of the enemy had been
266 captured he was eaten. Other men and women were chosen because they were soft, young, and fat. This war feast was the concrete expression of victory. The bodies were eaten for revenge, to show the superiority of the conquerors
[252] over the vanquished and to secure mana from the enemy. The bodies were steamed whole in a large earth oven (*lovo ni mbakola*), and pigs and vegetable foods were also steamed for the feast. When all was ready the bodies were cut up and all the food was placed in baskets and set down outside the god house by the youngest men of the clan under the direction of the chief of crops. The priest in the god house was informed that the feast was ready. He presented it to the war god before the food was distributed. Special parts were served to the chief. Informants did not know, however, which parts these were. Each household took a share home, and the human flesh was consumed by the whole village—men, women, and children.

After an unsuccessful raid a death feast (*i mburua ni mate*) was held.

431 A village might appease the anger of a chief or of another village over
728 some transgression, such as the stealing of a woman, by the ceremonial

2: Thompson E-5 (1933-1934)1940 OQ6 Lau OQ6
Kambara

ARCHAEOLOGICAL SITES

172 The southern Lau islands offer a rich and virgin field to the archaeologist. Overgrown by jungle and ravaged by weather, most of the archaeological sites are avoided by the natives. If one finds it necessary to approach or pass [751] a site he stops singing and joking, removes his turban and face paint (worn as protection against the sun), and frequently says a prayer. The bones of ancestors are tabu and may not be touched.

A few sites, mainly on Kambara and Wangava, were examined in order to check the historical data, but no attempt was made to study the archaeology systematically, to clear land, to excavate, or to remove skeletal material. The following brief notes, which indicate the types of sites found on the islands, may throw light on the culture history of the islands.

FORTRESSES

172 Fortress (*koro*) sites, situated on strategic high points, are found on every ●712 island which is or has been habitually inhabited. They were formerly occupied by the inhabitants of neighboring hamlets in times of war. On the limestone islands they were protected, as at Naisevou on Kambara, by a series of undressed limestone walls (*mba vatu*) designed to reinforce and supplement the natural advantages afforded by cliffs or caves. On the volcanic islands they were fortified, like Ndelaimakotu on Mothe, by means of a series of earth ramparts surmounted in times of war by wooden fences. Each had house sites, a cemetery, and a ceremonial ground in the walled area. The names and locations of the fortress sites connected with each local group have been noted (pp. 22-26). A description of several fortresses located on limestone islands follows. No fortress sites on volcanic islands were studied.

NAISEVOU

An example of an unusually strong type of fortress is Naisevou (fig. 21) on Kambara. According to tradition it was built by Ndaunisai (table 2) and was never defeated in warfare. Naisevou and Korombalavu on Wangava (p. 220) are reputed to be the only fortresses that were not destroyed by fire in olden days. The site is located on a level ledge (about 197 by 60 meters) in the limestone cliffs about 38 to 41 meters above Tokalau village, and 28 meters below Nakorovusa, another fortress site on the edge of the ridge. The site commands an unobstructed view of the ocean and the Tokalau passage. Except for a garden clearing at the southwest end, the site is overgrown with bush and fruit trees, especially coconut trees. The fortress consisted of an inner village on high ground, protected by walls on the northeast and the southwest (fig. 21, 2), and two outer fortified areas on lower ground, pro-

2: Thompson E-5 (1933-1934)1940 OQ6 Lau OQ6
Kambara

tected by two outer walls (fig. 21, 1, 3). The walls consist of undressed limestone which supplements the natural protection afforded by the cliff. All four walls are parallel and extend inland from the edge of the precipice. They are well preserved. On the surface of the ground in the fortified areas (fig. 21, 1, 3) were found potsherds, an adz blade of Tridacna, and irregular lines of stones which the natives said marked burials.

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FIGURE 21.—Naisevou fortress site, Kambara. a, sketch map of site which occupies three levels (1, 2, 3), separated by rough limestone defense walls 1-2.60 meters high, 0.30-1 meter wide; 1 and 3 were outer fortified areas, house sites were located in 2. Measurements: 4-5, 37 meters; 6-7, 95 meters; 8-9, 60 meters; 10-11, 55 meters; 12-13, 20 meters; 7-14, 70 meters; 17-14, 32 meters; 15-16, 17 meters. b, profile of site (from west) showing three levels (1, 2, 3) and location of stone defense walls.

NAKOROVUSA

On the ridge about 28 meters above Naisevou is Nakorovusa, surrounded by a wall of undressed limestone. On the west this wall follows the edge of the cliffs, in places reinforcing and supplementing them to a height of about 10 meters. The wall on the south side is about 2 meters high and 65 cm. wide at the top. Much of the ground inside the wall is rocky and broken, but the level land has been made into a manioc garden. Most of the house sites have been destroyed but one site, an oval earth mound about 38 cm. high, faced with large stones, is well preserved. It is 8 meters long and 6 meters wide. The long axis of the platform is perpendicular to the shore line. Potsherds were found on the ground inside and outside of the house sites. Some sherds had incised designs on the outer wall surface or on the flat edge of

2: Thompson E-5 (1933-1934)1940 OQ6 Lau OQ6
Kambara

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the slightly outward bent rim. A piece of brain coral, apparently used as a grater, was also found.

Ndelaioloi

Another fortress site, Ndelaioloi, is situated southeast of Tokalau village at the summit of Ndelaioloi, the highest hill on Kambara (143.3 meters) and the only one of volcanic formation. The site commands a view of the island of Kambara as well as 17 other islands. It is entirely surrounded by a well-preserved wall of basalt. About two-thirds of the site is used for a garden of yams and manioc; the remainder is overgrown by bush. A few of the house sites which have not been destroyed are roughly rectangular in shape.

Nakaka

North of Lomatchi village on the southern spur of Ndelaioloi is Nakaka. The site is surrounded by a well-preserved wall and is overgrown with bush and fruit trees, especially coconut, *vala*, and Tahitian chestnut. On the steep hillside each house foundation forms a terrace, the south side built up with stone to 65 cm. to 1 meter high and the remainder of the mound filled in with stones to level the floor. Most of the house sites are elliptical in ground plan but one is square, 5 by 5 meters, with slightly rounded corners. A coconut tree estimated by its rings to be at least 75 years old, is growing in a stone-marked house mound of the Nakaka site.

Nakoro

Located on the edge of the ridge 60 to 75 meters above Nggalinggali is Nakoro, a natural fort. It follows the line of the ridge which forms a cliff wall. A break in this wall to the north of the fortress affords the only approach from the sea. About 4 meters below this break, a limestone wall has been constructed to guard the approach. The site of Nakoro, built up in terraces on the steep inner slope of the ridge, is now used as a garden; but many house foundations are well preserved. Informants say burials were found in some house mounds when they were disturbed for gardening. The skeletons were reburied. A group of five or six house mounds at the south end of the Nakoro series, called Matanaiundu, are said to have been used by the Undu group who were allies of the Nggalinggali people. Matanaiundu is separated from Nakoro by a high point and can be approached either from Nakoro along a razor-backed ledge, which forms the eastern edge of the point, or up a steep path leading from the interior. West of Nakoro and Matanaiundu the cliff drops abruptly from 10 to 25 meters. Here a flat, ovate section of the interior basin which forms the island has been isolated by cliffs. The fortified approach to Nakoro leads also to this plateau which has only one

2: Thompson E-5 (1933-1934)1940 OQ6 Lau OQ6
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other entrance, located at the northwest end and protected by a limestone wall. A path leading into the interior joins the two entrances. It is forked by another path leading to the Sautambu, an isolated burial mound (p. 222) located at the northeast end of the plateau. Between the rocks on both sides of this second path are pits, 2 to 4 meters deep, from which the soil for the house mounds at Nakoro was taken, according to the natives.

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Thaukenaloa

A strong fortress site, Thaukenaloa is situated 75 to 80 meters high on the ridge southwest of Undu. The site is said to have been named after four conspicuous ironwood (*thau*) trees crowning the point which commands a view of the surrounding ocean. Thaukenaloa occupies a steep, narrow slope between the edge of the cliffs and an inland ravine 8 meters deep. The site forms a natural fort, and protecting limestone walls have been built up only at the entrance. The site, which varies in width from 10 to 25 meters and extends about 120 meters along the ridge, is very rocky and somewhat overgrown so that it was difficult to determine to what extent house foundations had been built up. The house sites were formerly supported on the west side by a retaining limestone wall 1.5 meters high. Two foundations, situated on high points, apparently served as look-outs. Thin potsherds and one small Tridacna shell were found at Thaukenaloa.

Ndengei

The strongest fortress site on Wangava was Ndengei, built according to tradition, by Nggileso (table 2). Ndengei is located on the cliffs above Saurai near Wangava's highest point (100 meters). The only approach to the site is by a path leading from the north end of the beach on the northwest side of the island up the narrow, steep ravine to the top of the cliff and down again into a narrow valley surrounded by high inaccessible cliffs. The path up the cliff is protected by a series of three limestone walls. Each wall runs across the narrow ravine, a distance of from 4 to 7 meters. Ruins of the first wall (4 meters long) are located 5 meters above the sandy flat and about 35 meters from it. Its former height cannot now be determined. The second wall, 7 meters long, 3 meters high, 2.5 meters wide at the base, and about 30 cm. wide at the top, is located about 70 meters from the first and 10 meters above it. The third wall is 70 meters from the second and 6 meters above it. It is 6 meters long, 2 meters high, 1.5 meters wide at the base and practically pointed at the top. The natives say that formerly a hamlet was located at the top of the cliff in a level space about 8 meters wide, now covered with thick bush. No house foundations were seen here. The cliff rises rapidly northward to the highest point on the island where a round flat stone marks

2: Thompson E-5 (1933-1934)1940 OQ6 Lau OQ6
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a look-out point, according to informants. Here the entire island and surrounding ocean can be seen. From the edge of the cliff, the path descends gradually through another rocky ravine. About 150 meters from the edge of the cliff grow wild yams, and 50 meters farther, at the blind end of the ravine are two coconut trees over 100 years old. No definite house foundations were found although many possible sites were examined. Gorges to a depth of 15 meters were common, many affording protection against the rain. It is possible that these were used as shelters.

Korombalavu

The only fortified cave visited was Korombalavu (Long-fortress), also called Koronggara (Cave-fortress), located in the limestone cliffs at the north end of Wangava. The natives say the cave extends to the north coast of the island and opens high in the cliffs above the sea at Naivakevu. The inland approach to the cave through a deep, rocky ravine is protected by a series of eight limestone walls. Only the entrance to the cave, which is fortified with limestone walls, was examined. It was filled with flying foxes and dung.

HAMLETS

Hamlet (*tokatoka*) sites are located in or near the garden lands on all the inhabited islands. Their names and locations have been discussed (pp. 22-27).

Nawarowaro

Nawarowaro, located in the garden lands of northeast Wangava, is an example of a hamlet site. On this site, which is now used as a garden, many potsherds and shells were seen. The house sites have no mounds but consist of elliptical rings of stones, usually about 8 by 7 meters. Informants say that Nawarowaro was once occupied by the land people of Wangava.

Vakawangga

Vakawangga, a hamlet site which resembles a fortress, is located about 40 meters above Undu in a pocket in the cliffs, midway between the sandy flat and the top of the ridge. The hamlet, situated on a level space about 100 meters long by 30 meters wide, is surrounded by cliffs that rise on the east side about 10 meters and then drop to sea level. The cliffs on the west side rise abruptly 40 meters to the ridge. A path leads from the site southward and joins the path from Undu to Thaukenaloa and the interior. The entrance to the hamlet has been walled with limestone, probably in recent times to pen pigs. No other stone walls were seen. Since the site was overgrown with bush and fruit trees, including coconut trees, it was impossible to examine the house foundations without clearing, but one 5-meter by 6-meter house

3: Thompson E-5 (1933-1934) 1940 OQ6 Lau OQ6
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133 the jungle and lagoon are peopled with spirits, frequently
361 hostile and malicious. Hence the two pairs of villages are isolated from each other. In the past they were frequently
621 at war. Tokalau has long been the ranking village on the
178 west side and Tanggu ranking on the east. Today their
578 antagonism is expressed in frequent quarrels and rivalry for wealth and social prestige. These villages are not old. They
•[712] are composed of aggregations of hamlets formerly located inland and protected by hill fortresses. In the middle of the nineteenth century, when the elimination of warfare due to the introduction of Christianity made protection unnecessary, several adjacent hamlets formed a village which retained the traditional jealousies and feuds of its constituents.

131 On a clear day seventeen islands are visible from the highest
133 point on Kambara, 470 feet above the sea. One can even
823 discern the reef of uninhabited Wangava, home of the spirits
776 of illness, about three miles to the northeast. Wangava is a limestone island, rich in timber, turtles, shellfish, and garden land. It belongs to the village of Tanggu on Kambara. To the southeast, about seven miles away, is the little uninhabited island of Marambo, home of the "windwomen", twin spirits who assume the form of beautiful maidens to disturb men in their sleep. Marambo was formed when the devil dropped the hearth stone from his canoe through the opening for the steering paddle. Here the men of Undu plant gardens and fish for lobster. And away to the northwest, a speck on the
131 horizon, is another Kambaran possession—the tiny uninhabited
133 island of Tavunasithi, owned by Tokalau. The nearest inhabited islands are Kambara's fertile colonies to the northwest,[1] Namuka of limestone and Komo of volcanic formation. The
[648] people of Kambara apparently acquired these islands by destroying the early inhabitants in warfare. According to the
[173] genealogies, Namuka was settled by colonists from the east side of Kambara, and Komo by colonists from the west side. Komo lies on the canoe route from Kambara to the large

[1] [Northeast according to map on page xxvi, category 116.—Analyst]

13 22. KAIAU is a high limestone and volcanic island, 16 miles N.W.of Lakemba and 20 miles S.W.of Tuvutha'. (S.17° 58', 179° 04' W.) The island is 3 1/2 miles long by 2 miles wide, and is surrounded by a fringing reef. The high marginal ridge of upraised coral limestone, which rises percipitously on the north to 580 feet elevation, surrounds a dry central volcanic basin, carpeted with grass, scrub and Pandanus. The ridges are well forested.

There is no anchorage for vessels, but boats can cross the reef opposite the village of Salia on the east side, and also on the N.W. side, at high water.

312 Water is not abundant, but may be had at the villages, together with limited supplies of staple groceries and vegetables.

361 There are three villages on the island. Salia on the east side [366] has a native population of 140 and two chinese stores. Narothivo 177, is located about a mile and a quarter to the N.E.W. and has 117 [161] people. Liku, with 59 natives is on the south-east side. There is no landing at Liku, and all supplies and copra has to be carried 487 by trail over the ridges and across the central basin. Gaps in the 13 limestone ridges on each side, with gradual slopes of volcanic material leading up to them, make this trail more accessable than 181 that on Tuvutha'. The people appear to be prosperous and produce 245 quite a little copra from the extensive coconut groves.

172 On the high ridge S.W. of Salia there is the site of an 361 ancient fortified village, perched at the top of a cliff.
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[p.56]

13 [103] 37. YATHATA (or Cap island, so called because its profile resembles a cap with button) is a limestone and volcanic island, lying 18 miles S.W. of Naitaumba and 19 miles west of Kanathea. (S.17° 16', 179° 32' W.) It is surrounded by a fringing reef which also encloses the low limestone island of Kaimbu and several smaller islets and rocks. There is a boat passage on the N. side with good landing on a sand beach toward the N.E. end. There is no anchorage.

The island is 1 1/2 miles E.& W. by 1 1/2 miles wide. Toward the center there is a steep, flat-topped, wooded limestone peak, 840 feet high and on the S.E. a rounded, grassy volcanic hill. The coast on the east and N.W. is sandy with groves of cocoanut palms, and there are [241] cultivated areas on the S.W. side of the central peak.

36 368 312 487 172 712 13 The village, with 25-30 native houses and a frame church, is located on the east side. S.W. of the village is a small fresh water pool. The island is traversed by trails. The ruins of an ancient fortified village occupies the summit of the central peak, Na Koro Levu (840'). The volcanic hill, called Dilla Thata, is about 500 feet high.

38. KAIMBU was not visited. It is about 1 1/2 miles long (NW-S.E.), by 1/2 mile wide. It is composed of elevated coral limestone, with a flat 13 surface about 150 feet high. Portions are wooded, and others partly [241] cultivated. The small village is on the N.W. side.

[361] The small sand islet of Nukulave, between Yathata and Kaimbu is densely covered with cocoanut palms. The 90 feet elevation is to the top of the vegetation. The other small islets, 20 to 30 feet high, are mostly coral limestone and of no great consequence.

[p.85]

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[103] 40. VATU VARA I. (or Hat island, because of its resemblence, in profile from the E. and W., to a slouch hat) lies 9 miles south of Yathata. (S.17° 26', 179° 32' W.) It is surrounded by a fringing reef with a small shallow lagoon on the west. This island is the highest in Lau, the bold central peak rising to a height of 1650 feet. The slopes of this peak rise percipitously to a flat, crater-like summit, where the ruins of a fortified village are located.

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[?12]

The island is sub-circular, about 1 1/4 miles in diameter, with a square point on the S.E. It is composed of upraised coral limestone, densely wooded, and with small groves of cocoanut palms in pockets around the foot of the talis slopes, and on the beaches. It is privately owned by the estate of the late Captain Wilson. The neat, substantial homestead is located on the west side. Copra is produced.

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502 Landing may be made without difficulty on a sand beach on the N. side, thru a small break in the reef, marked by a beacon.

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241 There are no inhabitants except the caretaker and a few workmen. Water is not abundant, and but little cultivation is done.

[p.88]